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Relating to the work of the Association may be addressed to the Corresponding Secretary; those relating to the collecting fields, to Rev. James Powell, D. D., or to the District Secretaries; letters for the "American Missionary," to the Editor, at the New York Office.

DONATIONS AND SUBSCRIPTIONS

May be sent to H. W. Hubbard, Treasurer, 56 Reade Street, New York, or, when more convenient, to either of the Branch Offices, 21 Congregational House, Boston, Mass., or 112 West Washington Street, Chicago, Ill. A payment of thirty dollars at one time constitutes a Life Member.

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Prevented

the disease from assuming a fatal form, but was restored to perfect health. John McLellan, cor. Bridge and Third sts., Lowell, Mass., writes: "For several years I suffered from Dyspepsia and Kidney Complaint, the latter being so severe at times that I could scarcely attend to my work. My appetite was poor, and I was much emaciated; but by using

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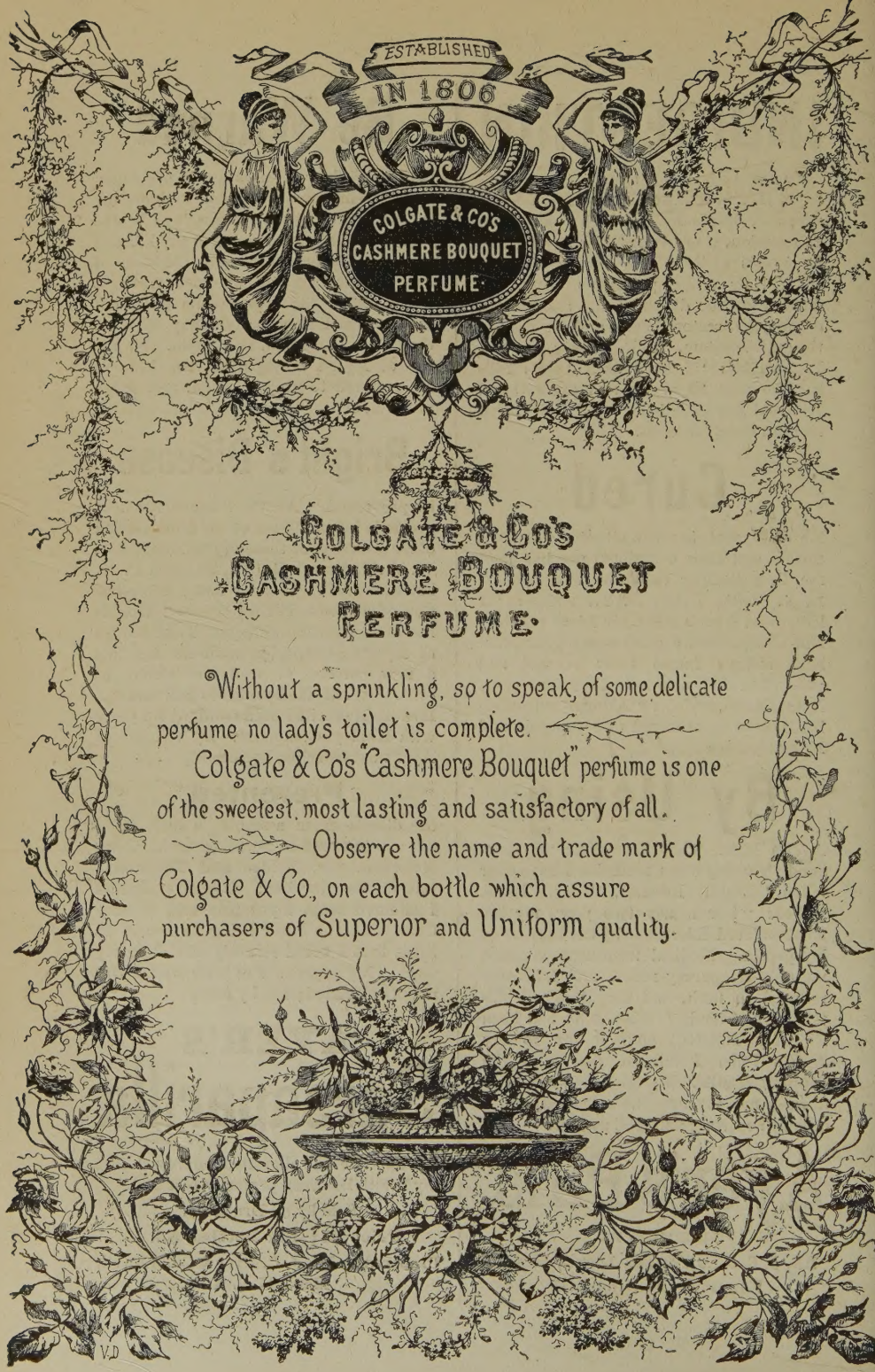

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THE

AMERICAN MISSIONARY.

VOL. XXXIX. JULY, 1885. No. 7

American Missionary Association.

$365,000

NEEDED FOR THE CURRENT YEAR.

Your Committee are convinced that not less than a THOUSAND DOLLARS a day are imperatively demanded to perfect the admirably organized plans of the Association, even for the present, to say nothing of the pressing needs of the early future.—

[FINANCE COMMITTEE'S REPORT ADOPTED BY ANNUAL MEETING AT SALEM.]

THE FIGURES.

Receipts.	Donations.	Legacies.	Total.
Oct. 1, 1884, to May 31, 1885.....	$136,972.82	$21,784.35	$158,757.17
Oct. 1, 1883, to May 31, 1884.....	132,507.66	21,710.40	154,218.06
	Inc. $4,465.16	Inc. $73.95	Inc. $4,539.11

Our financial storm signal is still out. That threatening forty thousand dollars' deficit does not let up in its indications of approach. The black clouds are plainly discernible. We have been for months anxiously watching their movements. Our prayers and efforts have been steadily turned towards their dissipation. We do not lose faith. We believe in our work. We believe in our friends. The work has merit. Our friends have ability. The two will come together and the merit will cause the

ability to stand forth. There are many things very decidedly encouraging.

Never in all our history has the work been more abundantly blessed. Our schools have been crowded and God's Spirit has come down in great power upon the hearts of our pupils. In one school the revival character of the religious services had to cease, because there were none left to be converted! Our churches have been revived and enlarged. A spirit of joy and thankfulness is in the hearts of our missionaries.

Notwithstanding the hard times, our receipts from the churches and living donors are larger by several thousand dollars than they were at this time last year. These facts are the indications of a living cause and an able constituency. They call upon us to lift our heads in hope and to inspire one another to still greater activity, and, if need be, to self-denial. We have no legacies in sight, and we certainly do not desire our friends to die. Our prayer is that they may live; that they may live long. Apart from their gifts in money we desire the strength and the grandeur of their lives to aid us in carrying forward the great and growing work on hand. We again call upon them to help us round out this year without a debt.

We take the liberty to point out one way in which they can do this.

Our missionaries are, many of them, returning at this time of year for a brief rest at the North. They need it. They have earned it. It may seem wrong to tax these brave workers, but we venture to say that if they are invited to tell the public the story of their experience they will not refuse to do it; and we venture to say further, it will be a story the public will be glad to hear. Let them have a royal welcome home by the churches. In the language of Rev. Sam Jones, the noted Southern Evangelist, as he counseled the churches to receive the new converts, "Let it not be on the tips of your fingers or on the palms of your hands you receive them, but on your hearts," and God will bless the welcome to the churches, to the missionaries and to the work. Hear their story, heed its lessons, and it will not be long before the clouds shall roll away and our financial storm-signal be taken down.

The exercise of benevolence Christ never conditioned on human recognition. The publicans and heathen furnished examples on that plane. When Christianity uncovers its roots there is never anything commercial even hinted at. Sinners need salvation. That is enough. Divine love moves in the presence of necessity. Its movement is electric. Even if ingratitude smite it in the face; nay, worse, if malignancy would summon forces for its crucifixion, without relaxing an iota it breathes the prayer, "Father, forgive them, for they know not what they do." Unswervingly Christ held along, doing right because it was right. Passion in all its forms of unbalanced feeling lay far beneath His holy life. A righteous indignation against Phariseeism He felt; He was moved with compassion

when He saw the people scattered abroad as sheep without a shepherd; in numberless forms in the presence of sorrow and want His emotion was stirred, but the machinations of wicked men against the establishment of righteousness, He contemplated with imperturbable equanimity. It was not merely that He had a strong faith that all such opposition was the imagination of a vain thing. He knew that it was so.

It may not be given His disciples to walk so much by knowledge as did the Master, but where He leads, they can follow in a faith that shall sustain them and give them triumph in every path of duty. Opposition may meet them. Difficulties may lie in the path. Evil men may oppose them, and good men, misinterpreting their motives and misunderstanding their work, may misrepresent them. But what matters it? Conscious in the strength that they are doing right, they will work on unhindered and undisturbed. Christian virtue finds in its own development all the reward necessary to stimulate continuance in well doing.

THE COLORED PEOPLE AT THE NEW ORLEANS EXPOSITION.

The colored people of the United States are just twenty years out of the house of bondage. With long centuries of barbarism and two hundred and fifty years of slavery behind them, they started out homeless, landless, moneyless and experienceless. The New Orleans Exposition was to have exhibits from all lands: Asia, with its millennium of transmitted achievements; Europe, with its centuries of enlightened development; the United States, with their wonderful improvements on the best the world had produced, were all to be there. What show could the twenty-year-old freedmen make in such company? The very idea of their attempting to put in an appearance would seem absurd.

But the colored people desired at least to stand up and be counted. They determined to be there. The entire gallery in one end of the immense Government building was assigned them, and the specimens of their skill more than filled it. They came from nearly every State and Territory in the Union. Their exhibits represented almost every department of mechanical, agricultural and artistic skill. Excellence in workmanship, fertility in invention, tastefulness in the fine arts, were all displayed to a remarkable degree in the large collection. Southerners and Northerners were alike astonished at what their eyes beheld. Those who thought that the negro has no higher mission than to be a "hewer of wood and drawer of water," were compelled either to change their minds or else to say they did not believe that the colored people did the work. It was amusing to hear the remarks of some of the latter class, as they looked at some beautiful specimens of negro handicraft or ingenuity.

It may interest the readers of the MISSIONARY to glance at the great variety of lines along which negro ability put itself on exhibition.

Examination papers from schools were very numerous, showing proficiency in penmanship, spelling, arithmetic, algebra, geometry, free drawing, grammar and translations from the classics; fine needlework of all kinds; millinery; dress-making, tailoring; portrait and landscape painting in oil, water-colors and crayon; photography; sculpture; models of steamboats, locomotives, stationary engines, and railway cars; cotton presses, plows, cultivators, and reaping machines; wagons, buggies; tools of almost all kinds, from the hammer of the carpenter to the finely-wrought forceps of the dentist; piano and organ (both pipe and reed) making; carpentry, cabinet-making; upholstery; tin-smithing; black-smithing, boot and shoe making; basket and broom making; pottery, plain and glazed; brick-making; agricultural products, including all the cereals and fruits raised in the country; silk-worm culture; fruit preserving; flour from a mill, and machinery from a foundry owned by a colored man; patented inventions and improvements, nearly all of them useful and practical, were quite numerous; drugs and medicines; stationery, printing and publishing.

Some of the articles on exhibition are worthy of special mention—a black walnut pulpit, in design and finish as beautiful and tasteful as any church might wish; a sofa finely upholstered, and the covering embroidered with artistically-executed needlework, showing four prominent events in the life of Toussaint l'Ouverture; a chandelier, very beautiful in design and finely finished; a complete set of dentist's instruments, in polish and finish remarkable; a little engine, made by a silversmith of Knoxville, who was a slave, and who has become a skilled workman of local reputation. He never worked in a shop till he had one of his own. He learned the use of tools without any instruction. These articles would certainly merit attention, even if put in competition with similar specimens of the very best workmanship.

Neither the negroes nor their friends have any reason to regret that an exhibit was made. It was in every sense of the word creditable. It marks a progress simply wonderful, when all the circumstances are taken into the account. It is prophetic of a very hopeful future. It demonstrates that the negro race can enter every profession and calling in which the white man is found. It proclaims in tones that no one should misunderstand, that he who writes or speaks of the colored people should be careful how he pronounces judgment in regard to their capacity. They should be given a white man's chance. No trade nor occupation should be closed against them. Open doors should welcome to honorable competition, white and black alike. Let this be so, and in less than half a century there will not be a trade, nor profession, nor calling, in which black men will not be found in the front. There will be preachers and professors, and editors, and physicians, and lawyers, and statesmen, and teachers, and bankers, and business men, and artisans, and

mechanics and farmers, of African descent, of whom, as brethren, the very greatest of white men will not need to be ashamed. Let writers on the negro stop theorizing about his capacity for this or that calling, and unite in demanding that he have a fair chance to become what God has made him capable of becoming. It is wrong, it is wicked for men who by voice and pen influence public sentiment, to conclude that because the negro is now a waiter, a boot-black, a barber, a laborer, that therefore he cannot be anything else, or even that he cannot probably be anything else. By the very force of circumstances he has been compelled to occupy these positions. By an unjust public sentiment he has been shut out from even an opportunity to prove his capacity to stand beside his white brother in every calling.

Public sentiment should be reformed at this point; and the colored people's exhibition of what they have achieved in the short space of twenty years, in spite of opposition, and in spite of lack of opportunity, assures us that if they are permitted they will contribute no small share in securing the reformation. We advise all leaders of public sentiment who do not desire twenty-five or thirty years hence to be found eating their words of to-day, or explaining how it was that they came to be on ground so untenable, to heed the lessons of this Exposition, and range themselves with those who look at facts, and who recognize the prophetic power of facts, and heartily accept the prophecy, even if this prophecy run counter to what have been *their* fancies.

The Colored People's Educational Day at the World's Exposition called out an immense crowd and proved to be of very great interest. Speeches were made by representatives of both races. Rev. Dr. Palmer, the eloquent Presbyterian divine, of New Orleans, and Col. Wm. Preston Johnson, President of the Tulane University, represented the Louisiana whites, and in their speeches not only complimented the colored people on the progress they had made, but assured them of the hearty sympathy and co-operation of all good people in the South. The Rev. A. E. P. Albert, a graduate of our Straight University, represented the colored people. The newspapers published his speech in full. We have read it with much interest. It is a speech of considerable power. It is an honor to the man, to his race and to the A. M. A.

Our Student's Letter this month is from Talladega College. The memories it portrays are not pleasant, but it is fitting to remember the pit out of which we have been digged. The darkness of the picture makes the present opportunities and privileges of the colored people to shine out all the brighter. Heartily can we thank God that these terrible things are now only a memory.

CONGREGATIONAL ASSOCIATION OF OHIO.

After the address of Secretary Powell before this body, May 13, 1885, a committee consisting of Rev. James Brand, Rev. Enoch F. Baird and Thos. C. Reynolds was appointed to report upon it. We subjoin the report, which was adopted:

Your committee appointed to report upon the speech of Secretary Powell beg leave to call attention to but one of the many points of interest in the address. That is, that the American Missionary Association is now in debt to the amount of $30,000, and that unless special efforts are made by the churches, the end of the year will see a debt of $40,000. It is manifest that this will necessarily mean the suspension of some forms of mission work, the crippling of others and the sad embarrassment of this grand organization for years to come. It *need* not be; it *ought* not to be; if Christian men and women do their duty, it *will* not be. Your committee therefore propose this resolution:

Resolved, That we, the members of this association, will individually urge upon the churches under our charge the duty of making earnest and special efforts during the remainder of the year to relieve the American Missionary Association from this impending calamity.

"GRAVE OF LOVEJOY"—CORRECTION.

EDITOR AMERICAN MISSIONARY.—DEAR SIR: Did Brother Imes (June No., p. 168) misunderstand Father Johnson, or has the old man forgotten? There was no "hasty burial by the river." The body remained all night in the warehouse, was taken to the house the next day and buried from the house in the cemetery. Johnson dug two graves there; the first in a spot afterward taken for a road or walk, and the second where the remains now lie. The memorial tablet was put there in good faith by an editor of Alton, who greatly admired Lovejoy's defense of the freedom of the press. But will there never be a more appropriate monument? Is "Spare him now he is buried" all that is ever to be said over the grave of Elijah P. Lovejoy?

H. L. HAMMOND.

WHAT SHALL WE DO WITH THE CHINESE?

A momentous, an urgent, and a very hard question!

Exclude them, said the politicians, and close out thus forever the problem their presence involves. This seems, at first sight, a simple and easy, albeit a rather rough, answer. And so the Exclusion bill became a law. But it is almost certain that there are more Chinese in America to-day because of that law than there would have been without it. They came in such great numbers after the law was enacted and before it went into operation that (as I think) the decrease in immigration since that date has not as yet offset that increase.

For nearly three years on our shore our King Canute has sat in his royal chair forbidding the tide to rise. As long as ebb-tide lasts his

authority seems to be respected, and the problem of these diurnal encroachments of the sea upon the land seems to be solved. But when the time for flood-tide comes again, Canute will have to move his chair, his mandates to the contrary notwithstanding. Already, if rumor is to be believed, a profitable business is conducted upon Puget Sound in smuggling Chinese from Vancouver's Island to our forbidden soil. Certain it is that many Chinese, failing to get tickets at Hong Kong for San Francisco, buy them to Victoria. Already it becomes a serious question what fence can be built along our northern frontier so close, so strong, so high that no Chinese can anywhere climb over, or crawl under, or work through. Mexico wants the Chinese, we hear. How far is it from the northern line of Mexico to the southern line of California and Arizona? And once across that line our Chinese invaders, coming slyly one by one, have won the fight and go and come at their own pleasure.

Exclusion has not solved this problem, and it is safe to add that, as it should not, so it never will. For this policy is in contradiction to the vital principles of our national existence; and either it must be abandoned, or sooner or later this contradiction will develop into conflict irrepressible. Those vital principles are two: "All men created equal," and "All men endowed with certain inalienable rights," etc. Our fathers counted them to be self-evident, and placed them as twin pillars in our temple of liberty. Now, a nation cannot knock out its own foundation stones, cannot defy the laws of its own organic life without becoming divided against itself; and in the conflict ensuing, either its vital principles will be reaffirmed and rehabilitated, or else the nation dies. We have had one lesson at this point, and we ought not to need another for a dozen centuries. Exclusion is only a make-shift of the politicians, not the offspring of real statesmanship. It has not solved the problem, and it never will.

What then shall we do? Educate and Christianize these heathen, we reply: So you will make them to be Chinese no longer, but Americans. This is the right answer, but, alas, how much easier said than done! The undertaking, hard enough at first, grows harder, in some respects, as the years roll on.

One added difficulty is the wider diffusion of these strangers over our whole country. The prejudice which their peculiarities excite is thus extended, while the number to be reached in any one locality is diminished. Work for the Chinese ought now to be prosecuted, not simply in Sunday schools, but in Mission schools, kept in session every evening and all through the year in most of the principal cities of the whole Union, as well as on the Pacific Coast. But the outward and visible encouragements will be smaller, because each Mission finds its particular field reduced in size.

Another added difficulty is in an increased and deepened antagonism on the part of the great mass of Chinese to real Christianity. Multitudes

have seen enough of the true light to reject it; and having rejected, now to hate it. Oh, it drives one back to God in an agony of mingled longing and despair to see this mighty multitude that will not come and be saved, drifting along in darkness and wretchedness through this life to the blackness of darkness beyond! And this is intensified by the thought of the children now quite numerous in our Chinese communities. We know to what the daughters are destined. We know what it is that gives them in this country, a special money value; and as to the sons, one can scarcely conceive circumstances more perilous than those in which they are placed. Breathing our free American air, entering readily into the Young America spirit, they will not brook the harsh discipline which, in their native land, would have been submissively and perhaps with profit accepted. At the same time, the parents ill understand that discipline of love which adjusts itself to these new circumstances, and when it can no longer compel, succeeds in wooing and winning and molding aright the boyish heart. Demons incarnate, both American and Chinese, tempt these boys, while they are unprotected by any reverence either for the ancestors and idols of their own people or for the American God whom Americans by their conduct so cruelly belie.

And this suggests another added difficulty: the contrast which our Chinese Christians cannot but observe between the precepts of the Bible, the example of Christ, the exhortations of those who led them to Jesus, and the practices of multitudes of American professors of religion. And, too often, they are led to do as we do, and not as we say. While at the same time the indifference of many professed Christians to the salvation of the Chinese, and the attitude of many churches toward those already converted, loads the problem down with difficulties such as might well drive us to despair,

But, no; nothing shall drive us to despair. This problem must be solved. This mountain mass of heathenism must be—not removed and cast into the sea, but transformed into the mountain of the Lord's house, and made an element—an element of untold value and efficiency—in our American Zion. Let us have faith as the grain of mustard seed. Let us hear the voice which adds to our great commission the promise: "Lo, I am with you alway." Let us take courage at the remembrance of mercies past. With all these difficulties upon us it still remains true that no other non-Protestant foreigners are as accessible to us as the Chinese; and that in proportion to the resources of men and money used, scarcely any evangelistic work yields equal visible returns. There is only one thing to do—for Christ's sake, for our country's sake, for the sake of the uncounted millions beyond the sea—we must, and we will, claim and conquer these precious souls for their Redeemer and our Lord.

Wm. C. Pond.

THE SOUTH.

PROF. ALBERT SALISBURY, SUPERINTENDENT OF EDUCATION.

FISK UNIVERSITY, NASHVILLE, TENN.

A CLASS OF FIFTEEN GRADUATED FROM COLLEGE.

Anniversary week at Fisk University is closed. Its alternate shower and sunshine have fairly represented the rejoicing and the sadness that always come with this harvest time of the year. The week began on the evening of Friday, May 22, with the exhibition of the Senior Preparatory Class, and was followed by the Baccalaureate and Missionary sermons on Sunday, the anniversaries of the literary societies and the alumni association, and the graduating exercises of the Normal Department on Monday, Tuesday and Wednesday, and the final great day of the feast, the College Commencement, on Thursday, May 28.

This programme has become so fixed that to go over it in detail would be monotonous ; let us rather note a few of the significant and interesting facts that belong particularly to this anniversary week. The comparatively large size of the classes entering and leaving college has been one marked feature and a source of great encouragement. Thirteen young men and three young women were received into the Freshman class, and a few days later thirteen young men and two young women, having completed four years of college work, took the degree of B. A. This is more than double the largest class ever before graduated from Fisk, and while the increase in numbers cannot yet be sustained with regularity from year to year, it does show a growth in our work and a strengthening of purpose on the part of our young people. In 1874, a class of six young men entered college, but only two ever got beyond the threshold: the others lost heart and purpose ; of the present class three have fallen by the hand of death within the four years and only three have dropped out for other causes.

Commencement day revealed in the tone of the graduating orations a moral earnestness and uprightness of principle that called forth the commendation of our stranger guests. The best record of the class, however, is in the influence its members have exerted in the school during the whole of their Senior year.

It may be remembered that a year ago the Alumni Association adopted a plan by which, beginning three years after graduation, at least one per cent. of the earnings of each member is to be appropriated to an endowment fund for Fisk University. Whenever the sum reaches $1,000, it is to be devoted to some chair in the University. This year the Treasurer reported $140 on hand. The beginning seems small, but who can tell to what the stream may grow? Part of the Alumni anniversary was given up to a memorial service for one who, after six years of faithful work among her people, has died within the year.

On the evening devoted to the Normal Department, Prof. Salisbury was expected to address us on some educational topic. In his absence, Prof. Smith, of the chair of Greek in Vanderbilt University, kindly filled the place and gave us an excellent address on Thomas Carlyle. Prof. Smith is of Southern birth, but has manifested a cordial friendliness and an interest that has led him to really investigate the work of Fisk University.

On Commencement Day, Rev. R. G. Hutchins, D. D., of Minneapolis, Minn., honored us with his presence and with an address, both wise and eloquent, on "Sublime Motives," holding up three as especially worthy to prompt to action :

responsibility for the architecture of our own character, responsibility for the development of latent moral power, and the conservation of moral forces.

Few who heard it will forget the solemn charge given to the graduating class by President Cravath, illustrated by an incident, as told by the Rev. Sam. Jones, of the battle of Nashville. General Hood saw a Federal battery making dreadful havoc in his army, and sent to a subordinate general a messenger, saying, "Give him my compliments, and tell him I ask at his hands the battery in the Locust Grove." The general was in the thick of the battle and could not be found. The same message was sent to another with the same result. Finally to a third he sent the messenger, saying, "Give him my *love*, and tell him I ask at his hands the battery in the Locust Grove." The battery was speedily taken and the message of affection returned to General Hood. So are these young people sent out with the love of teachers and friends, to capture the batteries that are dealing moral death to this people.

After the degree of B. A. had been conferred on the fifteen graduates, that of M. A. was given to fourteen former graduates, who for three years or more have been engaged in scholarly employments.

To add to the interest of Commencement, Gen. Fisk arrived the evening before, and closed the public exercises of Thursday with an address, whose pleasantry made every one forget the fatigue of five consecutive hours of speech-making. Several members of the Legislature, now in extra session in the Capitol, were present both at the Commencement exercises and at the collation which followed.

A new and interesting feature of this anniversary was the part taken by the Girls' Industrial Department. A basket of cake made by members of the cooking class graced each table at the Commencement dinner and was by general consent pronounced excellent. In the Assembly Room of Jubilee Hall were displayed various garments and household articles neatly made by the sewing classes.

Nothing has been said about examinations; they are like the bread of our daily meals, always expected and very important. A more thorough examination than usual was given the classes in drawing and in vocal music. One exercise in the latter examination was the singing at sight of a tune, in four parts, composed by a member of the class.

Our halls are already deserted; nothing holds our students after Commencement; they scatter at once for work, and within a few weeks, in at least half a dozen States, miniature Fisk Universities will be in operation. ANNA M. CAHILL.

ANNIVERSARY AT HAMPTON INSTITUTE, VIRGINIA.

In beauty, interest and enthusiasm Hampton anniversary days abate nothing as years go on. The seventeenth anniversary exercises were held on May 21, with a graduating class of forty-two, of whom five were Indians. Visitors were present from North and South, East and West, and such expressions as "The half was not told me!" and "Why didn't I bring my wife?" were frequent, as usual.

Of the morning examinations, one of the most interesting was a general exercise conducted by the chaplain, in review of the current news of the world, which is daily read and discussed with the students. Victor Hugo, French and English politics, the Afghan trouble, Russia and Nihilism, Irish Nationalists, France and China, England and Egypt, were touched in the questions, and the answers and general interest showed the value of this daily exercise. In the ancient history class, printed questions were shuffled and distributed among the students, and question and answer were spoken out promptly by each scholar, giving an attractive quickness and vivacity to the recitation. The class of little Indian geographers stood before a table on which was a miniature United States made of sand, with

its Eastern elevations, its great central plains, and its high Western ranges. A thread of blue worsted, put in place by the young world-builders, simulated the Mis-issippi, while cities (in the guise of white buttons) sprang up with a rapidity unknown even in the great West. The practice-teaching class is always of especial interest and significance, as over ninety per cent of Hampton's students devote themselves to teaching as their life mission. A dozen little bright-eyed, brown-faced primaries from the "Butler" training school received a geography lesson from one of the senior girls, criticised by her class-mates. Its grand *finale* was a miniature volcanic eruption, creating a sensation among the Butler mites.

The industrial exhibits and the training shops, with their Negro and Indian apprentices, attracted interested attention, as usual.

The emotions of anniversary day culminated in the afternoon exercises, in which were several incidents of unusual interest. The pretty and graceful salutatorian, fair as most of her hearers, was introduced as a young representative of the family of faithful Mary Peake, who, just escaped from slavery herself, taught the first "contraband school" at Hampton, This introductiou roused the war-memories of Rev. Dr. Strieby, who, greeting the young girl as she stepped on the platform, told the story of the first missionary sent down to Old Point by the American Missionary Association, his reception by the contrabands as an angel of deliverance, and his first school, opened Sept. 17, 1861, with Mary Peake as its teacher, till she gave up her life in the work for her people.

The pastor's class was represented by a Baptist minister from Hampton, who gave an account of the Old and New ministry, somewhat characteristic of both. This pastor's class has become an interesting feature of Hampton, with a mission of peace and good-will to both races and all sects and sections. Now in its second year, it numbers, as pupils, 17 colored pastors of Hampton and vicinity, Baptist and Methodist; and as teachers Rev. Mr. Frissell, chaplain, and Rev. Mr. Tolman, ex-chaplain of the school, Northern Congregationalist ministers, with Miss Alice Bacon, who thus worthily wears her venerated father's mantle, and the Southern white ministers from Hampton, Episcopal, Baptist and Methodist, in unity of spirit that is verily "a good and a pleasant thing to see." The studies are the Bible and Bible history, pastoral theology and composition. In cultivating better understanding and kindly relations between these colored and white neighbors, and the relations of the school with both, as well as in helping meet the great need of an intelligent ministry, this pastor's class is doing important work. Some of its members board at the school, working their way in part like the other students, sometimes entering their classes. Some are helped to come by their congregations, who appreciate the opportunity.

A handsome gold medal, presented by Mr. W. J. Demorest, of New York City, was awarded to Harris Barrett, of the senior class, for excellence in the junior elementary studies, the three R's, geography, grammar and spelling, in which the whole class were examined for the prize without special review, only one falling below an average of 50 per cent. on all, and five averaging above 90—a better showing than some Northern college seniors could make, I fear.

As usual, some of the school's former graduates returned to tell the story of their labors, and nearly fifty were present on the invitation yearly renewed to all.

The valedictorian was the youngest of a family of one sister and four brothers, children of a minister, who have graduated at the school, the last two with the honor of the valedictory.

The Indian graduates were represented by two of their number, a young man of the Sac and Fox tribe, Indian Territory, who gave his own reasons for claiming and desiring citizenship for his people, which were: 1st, that the Indian also is

a child of the Father; 2d, that he was once owner of the land; 3d, that without this protection and help he must perish; 4th, that with it he can become a useful member of the nation, a man among men. An Indian girl plead eloquently for the Indian woman, and protested against the use of "savage" as a synonym of Indian, since "there are also yellow savages, black savages and white savages." The representations of the past, present and future of Indian life will not soon be forgotten by those who saw them. The past's barbaric glories were typified by a tall young brave and Indian girl in the beautiful dress of the wilderness. They stood silent, like a vision of the ancient days, while their story was told. The present's pathos was represented by "*Lo*" the *very* "poor Indian" and squaw in shabby blankets, bewailing—as their Indian interpreter explained—the loss of lands and buffalo, asking where to go next—"white man everywhere"; the future's hope by a promising pair of Hampton students, able to speak for themselves, work for themselves and teach their people, with their white brethren's help, in the Christian's road. As the three groups stood in striking tableau—a visible embodiment of truth which I wish every white citizen of the United States could have seen and taken to heart—their comrades of the Indian school rose behind them, and started a Dakota hymn, recognized by the melody as "From Greenland's Icy Mountains," or, as interpreted to Indian understanding, "From the very distant cold land—from the hot land far away." As the plaintive strain died away, it was taken up in English in the richer chorus of their colored schoolmates, and the whole audience, rising, joined in the grand third verse, "*Shall we whose souls are lighted*," with effect not to pass from their hearts.

Diplomas were presented by Rev. Dr. Strieby, vice-president of the Board of Trustees, to the graduating class of seventeen colored and three Indian young women, and twenty colored and two Indian young men, 42 in all. Eloquent addresses were made also by Rev Dr. McVickar of Philadelphia, and Rev. Dr. Armstrong of Norfolk, imprisoned once by General Butler because he would pray for Jefferson Davis, but now thanking God for the new order, and rejoicing in Negro education.

GREGORY INSTITUTE, WILMINGTON, N. C.

The year at Gregory Institute, as usual, has been a busy one, both in school and out. As a worthy colored member of our church expressed it, "We are tormented with Christian work at Wilmington." We have had this year a total enrollment of 284 pupils, and the percentage of attendance has never been greater. The pupils have, as a rule, worked well, and in many cases the progress has been very marked. While we are not completely satisfied with the results, yet there has been very much to encourage our labors. The Lord has been merciful in keeping the workers in good health, and there has been no death and but few cases of sickness among the pupils.

The last week was taken up with examinations, both oral and written, and in perfecting arrangements for the anxiously looked-for event among our people, the closing exhibition.

Such a clamoring for tickets one never heard. Of course, not one-fourth asked for could be issued, for lack of room; but, as far as possible, the parents were admitted. Although a thunder-storm, lasting about an hour, came up just as the doors were opened, the people continued to pour in until the hall was as full as an egg, upwards of 500 finding seats.

The programme, which was a long and varied one, was carried out without any drawback whatever, thanks to the untiring efforts of the teachers and of Mr. and

Mrs. Dodge, who all planned so well to make it a success. For three and one-half hours the audience gave the closest attention, and the comments since have been very flattering. Several, including some Northerners, have declared it to be the best exhibition they ever attended.

It would tire you to read the entire programme, so I will mention and describe briefly only a few of the pieces, though all were as creditably rendered as if it were a white school, with the singing perhaps better. The pupils, without exception, acquitted themselves nobly, and their neat appearance was worthy of special mention.

You would have been pleasantly entertained had you witnessed the Missionary Colloquy, in which 20 girls, some taken from each department of the school, took part. First came a girl bearing the American flag and representing America, who spoke, and was then followed by another girl with a Bible, representing Christianity. Next came singly nine girls in costume, each to represent a heathen nation, and making an earnest plea for the Gospel. Then followed a band of nine little American missionary workers, each stepping to the front and telling how she had earned her money which she was about to give to the noble cause. After dropping her gift in a basket held by "America," she repeated these words: "O happy, happy child am I, to serve the Lord of earth and sky;" then taking her place, another came forward in the same way until all had spoken. "America" now hands her basket, with its treasure, to Christianity, whom she addresses; then both turn and address the heathen in concert. In the time, missionary hymns were sweetly sung by the girls, and the piece, as presented, was one of the finest I ever saw.

The doll drill was another interesting part of the evening's entertainment. The little primary girls went through the different evolutions with almost military precision, eliciting rounds of applause.

So I might name many pieces of almost equal interest, but suffice it for me to mention further only the closing. This was "The Cross and Crown," consisting of tableaux and recitations taken mostly from "The Cross-Bearer." The time occupied in this was fully 45 minutes; and although the hour was so late, our audience did not fail to appreciate this beautiful piece. Several of the older people being asked which piece they liked best, replied, "I believe I liked the one with the angel best."

A very important part of the evening's work must not be omitted from mention. This was the presentation of certificates to the graduating class on the completion of the Elementary Normal Course ending with the 10th year or grade. The members of this class, one young man and two young ladies, have been reared up in our school, and would be a credit to any school. This is the first graduation from the course; and although the class is small, it has incited others to say, "I mean to stick to the school until I can stand where they did."

We think the entertainment was filled with sermons, and we trust that the influence produced may be all for good. GEO. A. WOODARD.

RELIGIOUS INTEREST IN TALLADEGA.

The second Sabbath in May was a notable day with our college church at Talladega. It was a feast of ingathering.

As early as eight o'clock a band of young men assembled on the banks of Talladega Creek, that three of their number might be immersed. It was a lovely spring morning, and the green banks, the running waters, the sweet air, the bright sunshine, the hymns, the prayers, the remarks of the pastor, and the Sacrament itself (administered by Rev. Spencer Snell, the pastor having had a congestive chill the preceding week, and being forbidden to go into the water) were full of solemnity and sweet instruction.

Two hours later we met again in the college chapel. One of the most pressing needs of this church is a house of worship. There has not been, rain or shine, since I came here, a Sabbath congregation that was not too large for our chapel. Growth is impossible. How it will be during the college vacation, I cannot say; but during this college year it has always been uncomfortably crowded, and every Sabbath has overflowed up on to the platform. This morning all seats were filled and extra benches occupied. The Lord's table was spread for His people, and after a sermon from the text, "How can this man give us his flesh to eat?" forty were received into the fellowship of the church and welcomed to the table. Of these, thirty were baptized by sprinkling. To those acquainted with the ways and prejudices of these people, the fact that we sprinkled thirty, while we immersed only three (these three were mature men), will be full of significance. None others asked to be immersed, or suggested it.

This addition to our church embraced about one-third of the number professing conversion during our recent series of meetings, conducted by Brother Field. Others will come to us, but many who are students here will join the churches at their homes. The success of those meetings, reaching as they did every student in the college buildings, with a single exception, was so notable that a word as to the manner in which they were conducted may be of interest.

The beginning of the extra meetings was providentially postponed more than once. They did not begin with the coming of the new pastor in the fall, nor with the week of prayer, nor with the day of prayer for colleges. These occasions were all used, but our extra meetings did not begin until the desire for them and the feeling of our great need of the Divine blessing had grown strong in the church, nor until they had been talked and prayed over, prepared and planned for.

The meetings were held for a special purpose. They were for the salvation of the students of the College. Students and church members, teachers, professors, president and pastor—we all felt this truth. But when every member of the College who felt that he was not a Christian, was asked to write his or her name on a slip of paper, and put it into the contribution basket at the chapel door when coming into the first meeting—and lest any should fail, from any cause, to give us his own name, every student was asked to furnish the name of any unsaved fellow-student of whom he knew—the real object sought in the meetings was brought home to every member of the College and Church. When we had the list of names (with hardly an exception they furnished their own names), we were vividly reminded of the individuals for whom we were working and praying, and they knew, every one, that we were definitely working and praying for them. This gave a feeling of practical, concentrated work, such as seldom attends such meetings.

Excepting this, there were no unusual means employed. The truth was very earnestly and simply preached. Immediate decision for Christ was pressed. Personal efforts were conscientiously made by teachers and students. Little prayer meetings, where from two to a dozen met for special prayer, were frequent, and the Lord blessed all the means used.

Since the close of the protracted meeting, each Sabbath-school class has had its own weekly prayer meeting—a means of great good. Also a general young Christians' prayer meeting has been held weekly. In it effort has been made, not only to lead these new converts to take part in prayer and conference, but to instruct them upon some points too often neglected. Those who on this day united with the church could each, I think, give an intelligent statement of reasons why they should unite with the church; and, in so uniting, why they gave public assent to a confession of faith, and why they joined in covenant with God and his people.

MASON NOBLE.

LETTER FROM REV. J. H. PARR, AUSTIN, TEXAS.

Marked revivals have been in progress in all the colored churches of the city. With all the noise and superstition, we cannot doubt that there are not a few genuine conversions. And yet, while our students attend these meetings only to a limited extent, the influence upon them tends to interfere with our religious work.

Last week it was my privilege to attend the meeting of the North Texas Association, held at Cleburne. Tillotson church, on application, was cordially admitted to membership. The same cordiality and courtesy were extended to Brother McLean, late of Talladega College, who applied for membership in his own behalf. Rev. J. W. Roberts, representing the colored church of Dallas, was also present. The dignified, scholarly bearing of both these brethren won for them golden opinions from all who listened to their reports and remarks. Not a few of those who were present at the various sessions were Southerners, but apparently none the less interested on that account. It was my fortune to be entertained by an ex-slaveholder, who served in the Confederate army through the war, but who nevertheless is a warm friend of the Congregational church in his town, and contributes to its support.

The moderator and scribe of the association, seated side by side through the meetings, presented a striking contrast. The first was a business man, born in New England, quick, keen, decisive and energetic, an officer in the Union army through the war, since that time engaged in business in Texas, now the possessor of a large fortune, and thoroughly identified with, and enthusiastic concerning, the material and spiritual interests of his adopted State.

The second was the pastor of the leading Congregational Church of the State, born in the South, educated for the law, a soldier in the Confederate army, for a time almost a wreck morally and physically, but now, by the grace of God, "clothed and in his right mind," dignified, magnetic, an earnest, reverent student of the Bible, an able preacher and a beloved pastor.

Thus, with representatives of the North and the South, the East and the West, the white race and the black, America, Sweden and Ireland, we had at least one marked feature of the Pentecost. But aside from that, the manifest presence of the Spirit, and the consequent harmony and good-fellowship, rendered our meeting in a still more important degree like that season which was the beginning of such a wonderful regeneration in the history of the world. It may be accepted, I doubt not, as one of the signs of the regeneration that is going on in the South, which is less wonderful only in the fact of being local rather than world-wide.

THE OLD COMMISSARY BUILDING.

We held a series of revival meetings at South Williamsburgh, in the old commissary building. Wish some of the good people of the North, who meet in churches and chapels, plastered and nicely warmed, and comfortably seated, could have dropped in upon us and spent an hour. Of course, they would have had the back-ache and cold feet, and, perhaps, carried away a flea or two, even in March, but they would have gone home saying, "If people can meet in such a place, some refined, intelligent ladies even, and continue to go night after night, I ought to be very, very willing to go to my church whenever the Lord calls a meeting and my presence and voice are necessary." But that you may appreciate the con-

trast with your pleasant place of meeting, let me take you to the old commissary building.

It's a *box-house;* that is, it's made of boards set upright and nailed at the bottom and middle and top to joists. Over this crazy structure sets a roof made of long oaken shingles hewn with the broad axe. Step inside of the building, which will hold 125 people, and see the whole construction. Rough boards with the curve of the circular saw on them and now dingy with smoke, make the sides; oaken shingles black with smoke, slope above.

A "cannon stove" sends most of its smoke through a rusty pipe up through a piece of sheet iron to the air. The sparks, and now and then a star, shine through about the pipe. Newspapers pasted over the widest cracks on the sides of the room keep out the heaviest drafts. I remember one night when it was snowing (even here, in March), a flurry of wind brought down a glistening shower on the shoulders of the congregation. The roof usually turns water, however.

Please s and here by the door and talk t) the people. Feet get cold? I don't wonder. The door was made an inch and a half too short. You ask "why in the name of health don't you fix it?" Well, just sit there against the wall. You sit down, and a projecting horizontal joist takes you right in the back of the neck and makes you crane your head forward in a most uncomfortable way. Poor place to get asleep; one would pitch right forward on the floor. You see, if we commenced to "fix up," we wouldn't know where to begin, for one lack is as great as another. One night we held a meeting in that building, and before morning the thermometer fell to zero. We need a good stove; that one is full of cracks in front, so we always left a boy to watch after meeting till the fire died out. We just make the house do; strips have been laid on the floor, paper pasted over the wall gaps, seats of rough boards set in the building, windows tightened, and there we gathered. God's Spirit met us in spite of cold and dinginess and needs. I believe ten or twelve rose for prayers during those two weeks. Since warm weather Brother Myers has continued the meetings, and I trust a score or more have given their hearts to the Lord.

JAS. T. FORD.

STUDENT'S LETTER.

TALLADEGA COLLEGE, Talladega, Ala., April, 1885.

It is wonderful to notice how many and what interesting changes may take place during the few years of one's life. The first eleven years of my life I spent as a slave, but I have lived to see these glorious days of freedom. I was born upon my master's plantation in Monroe County, Ala., where I lived till 1865, when I was set at liberty with the rest of my unfortunate brethren.

While living upon that plantation I saw many of the horrors of slavery with my own eyes. One of the mean and degrading things I remember was the way the slaves had to live, crowded together in one house. There were three or four different families, consisting of twelve or fifteen persons, all living in the same room. There was only one house for colored people, and it had only one room.

Although my master did not have so many slaves and was not so mean as some other slave-holders about him, still, the treatment which his slaves received was shockingly cruel. I remember very distinctly the piddling-block, the paddle, and the great whip used upon that place. There comes very vividly before my mind the whipping of a hired man. I know just how every rag of clothes was taken off, and how he was tied down in the front yard between the gate and the house, so that he could not move hand or foot, and how the master would whip him a while

and walk about and smoke his pipe a while, as the poor hired slave lay upon the ground and cried for mercy, but there was none to help him.

Whenever my thoughts go back to those dark days, I recollect the time when my own brother ran away because he was not willing to take the whipping which the master wanted to give him late one afternoon. I think of how the blood-hounds came, and how they chased him, while mother, brothers, and fellow-slaves stood trembling, and how glad all were when we learned that the dogs could not catch him.

If I could forget all other heart-rending scenes of those dark days, I could not erase from my memory the cruel treatment which I saw my own mother receive. Though I was small, I think of how I used to see her work hard, and how she was scolded and cursed as she was driven about like a dog. I saw her laid upon that paddling-block, and I heard her distressing cries, but, like the rest of her children, I could do nothing.

I love to contrast my present condition with what it was a few years ago, and as I do so I do not forget the A. M. A., whose workers found me in the lowest depths of ignorance and helped me up. When liberated, soon after the surrender, I could not read a word and did not know a letter. I do not remember that I had ever seen the inside of a book of any kind. It was in 1867 that I learnt the alphabet upon the plantation by the light of pine knots. During the years 1868 and 1869 I was a rag-picker in the streets of Mobile. God has led me on, and now I am a student in Talladega College, and expect soon to have finished a course of study which will enable me to go forth to lead men to Christ and to teach them better methods of living. I speak of this contrast not boastfully, but humbly and with deep gratitude to God, who took me from the woes and degradation of slavery and has given me a double freedom. I am so glad for the schools the A. M. A. has in the South; I am so glad for what they have done for me. Through one of these schools I was led to Christ. Soon after that I felt called to the ministry; and in Talladega College I am permitted to finish a course of study, and to some degree equip myself for the work of life. All praise to an organization that seeks for poor, ignorant and sinful men, leads them to Christ, instructs them, and then sends them out to bless the world.

A STUDENT.

OBITUARY.

MRS. H. M. STEVENS.

Another veteran teacher of the A. M. A. has been called home to her rest. On the morning of May 7, at her home in St. Albans, Vt., Mrs. H. M. Stevens, known to A. M. A. workers as Miss E. M. Barnes, of Bakersfield, Vt., fell asleep after a severe and painful sickness of several months.

Miss Barnes entered the service of the Association in 1865 and left it in 1882, to minister to her devoted friend and fellow laborer, Miss Sarah A. G. Stevens, in her last sickness. When released from this service of love her own health prevented her return to the Southern work. Her first year was spent at Arlington, Va. She spent six years in the Lewis High School, Macon, Ga., four years in the Le Moyne Institute, Memphis, Tenn., and her last six in Fisk University—seventeen years of devoted, earnest and fruitful labor in behalf of the colored youth in the South.

Since leaving the South her life has been a pleasant and useful one as Mrs. Stevens, the wife of a devoted husband and an earnest and zealous Christian

woman in the city and the church where her lot was cast. The testimony to her nobility and earnestness of character was manifested in signal ways by the church and people during her sickness, and she has evidently left behind a precious memory of her short life in St. Albans. I have before me a letter written to a teacher in Fisk University less than three weeks before her death, and it will interest her friends to learn how the years of her life which she spent in the work of giving help to the struggling colored youth of the South looked to her as she lay upon her dying bed in her pleasant home surrounded by the friends that loved her so well.

She wrote: "I thank the Lord for the years He gave me in that Southern land. Those seventeen years were the hardest, happiest and most satisfying of my life. I have ever thanked God for giving me a place among that noble band of workers. I have arranged to establish a permanent scholarship at Fisk, so that my influence will still live there after I am gone. I loved the work there more than any other I have ever done. In all my weakness I am resting in the Everlasting Arms, and find there strength sufficient to support, trusting entirely to the blood that cleanseth from all sin and saves unto the uttermost."

The news of Mrs. Stevens' death was telegraphed to Fisk University, and on the Sunday night following, an impressive memorial service was held in the chapel of Livingstone Hall. The story of her life and labors, as told by those who knew her well, produced a deep impression upon the students, and will bear in their lives fruit in greater consecration and the spirit of self-sacrifice. The testimony borne by several of the young men who were about to graduate, and one who had already graduated, to the influence exerted on their lives and character by Mrs. Stevens was the highest tribute that could have been paid to the gentleness, nobility and spirituality of her character. To her counsel, encouragement and sympathy they felt they were indebted for their best inspiration. Her influence lives in the world, and will continue to increase through the lives and labors of others whom she led to the feet of their Lord, and to consecration to the uplifting of their race. May the spirit of Mrs. Stevens continue to be the spirit of those who represent the A. M. A. in its work for the uplifting of a depressed but struggling race!

E. M. Cravath.

MISS O. E. GOODRIDGE.

Died, at Talladega, Ala., May 25, 1885, Miss O. E. Goodridge, of Saratoga Springs, N. Y.

Miss Goodridge was born in St. Lawrence County, N. Y., of a godly and New England ancestry. She became a Christian in her earliest years and joined the church when but a child. From the beginning she was instructed in the Scriptures, which can make wise unto salvation, and her nature, less rugged than that of some, was well perfected by grace. Seeking usefulness in needy fields, she offered herself to the A. M. A., and last year began her work in Talladega, where she proved herself a devoted and successful teacher, a woman of great refinement and goodness, and a faithful servant of Christ. Herself a disciple sitting at Jesus' feet, she never forgot her Master in her teaching, while her unconscious influence was powerful for good. Her illness was but of a few days' duration, nor was it considered fatal until within a few hours of the end. Winning in person and of rare beauty of character, she has greatly endeared herself to her associates and to all who knew her. Though death came suddenly it did not find her unprepared. Her hope was in Christ, and her end was a peaceful falling asleep.

H. S. De Forest.

BUREAU OF WOMAN'S WORK.

MISS D. E. EMERSON, SECRETARY.

We are glad to report a movement in favor of State organizations for woman's work in our own country in co-operation with the Am. Home Miss. Soc., the Am. Miss. Assoc., the New West Ed. Com., etc. At a special meeting called at Saratoga on June 4, action was taken by the representatives of the several Woman's Missionary Societies, advocating the formation of State societies, whose object should be to co-operate with the established societies of the Congregational order, in raising funds and increasing intelligence respecting missionary work in this country.

Two years ago the ladies of Vermont pledged the support of one teacher at McIntosh, Ga., but increased their contributions until they assumed the entire support of the school. A year ago they undertook the expense of an addition to the school building, to be called the "Vermont School." In connection with the State Association, at Bellows Falls, a ladies' meeting was held on Wednesday morning, June 10, in behalf of the American Missionary Association, addressed by their teacher, Miss Plimpton, and by Miss Emerson, Secretary of the Woman's Bureau. The following report was submitted by the State Committee :

The committee re-appointed by the convention held at St. Albans last June, to raise money for the school for the freedmen in McIntosh, Ga., desires to present the following report for the year :

FOR THE YEAR ENDING MAY 31, 1885.

Total contributions	$848.86
Expenses of postage and printing	11.16
Remitted to H. W. Hubbard	837.70
Add balance on hand May, 1884	259.28
Total	$1,096.98
Estimated expense of school this year	$856.00
To apply on new building	240.98
	$1.096.98

Acknowledgment was also made for barrels and boxes of clothing, papers, books, toys and materials for sewing school, with money sent to pay freight. Additional contributions are expected before Sept. 30, to apply on the new school building.

At the recent meeting of the State Association of Illinois, held in Rockford, the ladies organized the "Illinois Home Miss. Union." The constitution adopted embraces all home causes as embodied in the following form :

ARTICLE 1. This Society shall be called the Woman's Home Missionary Union of the State of ———. Its object shall be to promote missionary and evangelistic work in all parts of our land by forming auxiliaries in the churches of the State, and through them collecting money for the various existing societies of the Congregational order.

A TRUE INCIDENT.

At a little junction in Wisconsin, a score of passengers alighting from a train were told that the one they wished to take was four hours behind time. A big washout had swept away a bridge or embankment. There were a few exclamations of dismay and impatience, as that four hours' delay meant the losing of other connections, the failure of many plans and appointments. It was a cold, rainy day, with a raw, penetrating east wind that speedily drove them all into the close, dismal waiting room. One woman, taking writing materials from a satchel, which she contrived to use for a desk, became utterly oblivious to everything as her pencil flew over the letter that would carry comfort and cheer to a far-off loved one. Suddenly she became conscious that a score of people were sitting in complete silence around her, with not a book or paper to read, looking as forlorn and miserable as possible. Laying aside her writing, she said, "My husband and I are missionaries among the colored people in Alabama. I am now on my way back to the work. Perhaps you might be interested to hear something about it, and if you care to ask any questions, I will be very happy to answer them."

An old lady sitting near, bounced up in a great rage. "*I* don't want to hear a *word* about the niggers." The rest of her muttered exclamations were lost as she rushed out, slamming the door behind her.

The missionary began to tell them about the climate, the tropical luxuriance of fruit and flowers, and of the great cotton fields. By that time questions began to pour in thick and fast, and in less than five minutes she had an eager audience listening to every word. She went on to tell of the condition of the colored people at the close of the war; ignorant, utterly destitute, with no more knowledge than a baby of how to shift for themselves; of the hard struggle it had been and still was for many of them to live; of the miserable pittance they generally received for their labor; of their home life, their peculiarities, and other things of interest.

About that time the irate woman, unable longer to endure the discomfort of the weather outside, came quietly in, looking rather disgusted at the prospect of being obliged, after all, to hear something about "the niggers."

The recital of some special incidents of peculiar trial and hardship which had come under the missionary's own observation brought tears of sympathy to many eyes; but best of all was the sudden conversion of our wrathful woman, who exclaimed: "I declare that's too bad! What makes them stand it? Why don't they all come North, where they could have a fair chance?" As she was told "the reason why," she grew full of sympathy and interest, and was even more eager than the others in suggestions and inquiries. But when they were told of what had already been done by the American Missionary Association and others toward establishing and maintaining schools and churches among them, of the devoted missionaries and teachers that had carried already so much of comfort and help into their sad lives, of the steady upward progress they were making in knowledge and intelligence, in the acquirement of homes and ability to care for themselves, all seemed to appreciate as never before the importance of the work that is being done in the South.

The distant whistle of the train surprised them all, and as they crowded about the missionary to take her hand and bid her God speed in her blessed work, one woman said: "I used to give pennies to the work of the A. M. A., but they shall be dollars now."

MRS. A. W. C.

CHILDREN'S PAGE.

THE LITTLE BLACK GIRL'S SACRIFICE.

BY MRS. M. E. SANGSTER.

Little Ida had been invited to attend a party made by white children at the school house. To her mother's mind the question of her going turned on her having a scarlet sash to wear. By the kindness of a child in the family where Ida and her mother, who figures in our story as "Aunt Chloe," had their home, the want was finally met.

Now for the story of the scarlet sash, after it became Ida's property. She wore it to the party, where she laughed and sang, and played games, and looked like a poppy among the roses. She behaved very politely, too, like a well-trained child whose mother had lived in the "fust families."

After that, she wore it to church and to Sunday-school. It looped itself beautifully over her best, brown-striped dress, and gave her the sense of being equal in appearance with the other children.

Miss Raymond, her teacher, told me that Ida really seemed to understand the lesson better, and to take more interest in reciting her golden text, after she came into possession of her precious sash. It was so thick and soft and rich; it felt so nice to the little black fingers, which every now and then stroked it lovingly. I am sure the sash was a means of grace to Ida.

Children who have everything they want, who are clothed in purple and fine linen every day, cannot imagine how much delight a poor child sometimes takes in an innocent bit of finery.

Now, I want to tell you what became of the sash at last.

One day the superintendent at the Sunday-school asked the children to come to order, because a lady was about to talk to them.

The lady was a missionary; her work had been somewhere a great way off, among people who had hardly any money, and had a great deal of trouble to get bread and meat. Their minister, the lady said, had to live in a house dug right out of the side of a hill. She had lived in such a little bit of a house herself for a great many weeks. Poor as these people were, they had built a little church, and were trying very hard to pay for it. They had not any singing-books nor Bibles for their Sunday-school, nor any library-books; but the children thought nothing of walking five miles or more to go to Sunday-school.

What would the children here in this lovely room give for those children in the far, far West?

It happened that Ida's teacher had lately talked to her class about the meanness of giving to the Lord that which it cost them nothing to give. So when the collection-box was passed around, they dropped in their pennies and silver-pieces, and those who had nothing with them were told to bring their share on the next Sunday. And some of them began to plan their little sacrifices.

Ida's dusky face was a study. Once or twice she paused, irresolute. At last, when school was over, she whispered:

"Teacher, may I stay a moment?"

"Yes, dear," said Miss Raymond.

When the two were by themselves in the little half-circle where their class usually sat, Ida, with trembling hands, untied the beloved sash, and, laying it on her teacher's lap, said, "Please, Miss Raymond, this is the prettiest thing I've got, and I want to send it to the children who haven't any Bibles."

"But the sash will do them no good, Ida."

"The worf of it will," replied the child; "and it's worf free dollars, any way; mammy said so."

Ida stooped down and kissed it; it

was not giving what cost her nothing to part with her treasured ribbon.

Miss Raymond took it with a tender look, rolled it up and carried it home.

One evening, in her parlor, she told its story to a party of young people, and then remarked: "The sash ought to bring more than three dollars, when that little black girl gave it up so cheerfully."

In a few moments there lay a little pile of silver and paper on the centre table, and Ida's sash had brought eight dollars for the good cause. Before the week was over it had gone from hand to hand, and the eight dollars became twenty without much difficulty.

Fanny said she thought we ought to send the sash back to Ida, or give her another one; but no, that would have taken the sweetness from her self-denial.

She came to school without her ribbon, having been scolded by Aunt Chloe, who could not understand her action, and thought it great folly; but all winter long there was a brave light in Ida's dark face, and a contented expression in her eyes. She had given the scarlet sash for Christ's sake, and he had blessed her deed, and owned her as one of his little ones. Happy Ida!

ABRIDGED FROM S. S. TIMES.

RECEIPTS FOR MAY, 1885.

MAINE, $278.87.

Augusta. Mrs. Skeeles' S. S. Class, *for Student Aid, Talladega C.*...	$1 00
Bangor. Central Cong. Ch. and Soc., 75; First Cong. Ch., 20.32..	95 32
Bath. Central Ch. and Soc..	40 00
Bethel. First Cong. Ch	4 55
Hallowell. Mrs. H. K. Baker	5 00
Limington. "A. B."	2 00
North Bridgeton. Miss Proctor's Sch., *for Wilmington, N. C.*	1 00
Norway. Ladies, bbl. of C., *for Wilmington, N. C.*	
Saint Albans. Mrs. W. S. Sewall and family	1 50
Skowhegan. Ladies' Miss'y Soc, by A. L Colby, Treas.	8 00
South Berwick. Mrs. Hodgkins' S. S. Class, *for Student Aid, Talladega C.*.	14 00
South Paris. Cong. Ch.	6 50
Union. Cong. Ch., 4; Ladies' Soc., 4...	8 00
Waterford. Centre Ch. Sab. Sch.	10 00
By Mrs. J. P. Hubbard, Treas. Woman's Aux, *for Missionary, Selma, Ala.* Albany, Mrs. Lovejoy, 3.—Bridgeton, Miss Hale, 1.—Casco, Mrs. Mayberry, 1.—Denmark, Ch., by Miss Davis, 2.—Orland, Ch., by Miss Buck, 23.—Portland, State St. Ch., 50; Rev. S. Longfellow, 2...	82 00

NEW HAMPSHIRE, $202.60.

Bath. Cong. Ch. and Soc.	10 61
Bedford. Cong. Ch., bbl. Bedding, etc., *for Talladega C.*	
Canterbury. Cong. Ch. and Soc.	11 25
East Derry. Mrs. M. G. Pigeon, *for Missionary, Austin, Tex*	20 00
Franklin. Mrs. R. C. Andrews, *for Indian M.*	5 00
Loudon. K. S. Price	5 00
Milford. Peter and Cynthia S. Burns...	30 00
Portsmouth. North Ch. and Soc...	105 04
Winchester. Cong. Sab. Sch.	15 70

VERMONT, $527.36.

Bakersfield. By Mrs. J. A. Perkins, *for Missionary. McIntosh, Ga*	5 75
Brattleborough. E. Crosby & Co., *for Student Aid, Talladega C.*	25 00
Corinth. Cong. Ch. and Soc.	31 00
Cornwall. Sab. Sch. of First Cong. Ch.	$17 61
Fair Haven. First Cong. Ch.	19 85
Granby. Mrs. Nancy Appleton	5 00
Hyde Park. Second Cong. Ch. and Soc.	15 00
Manchester. "A Friend"	5 00
Manchester. Mrs. A. C. Reed, pkg. C., 1.25 *Freight, for Atlanta U.*	1 25
Middlebury. Cong. Ch. and Soc...	60 44
Newbury. Ladies of Cong. Ch., bbl. Bedding, etc., 1.70 *Freight, for Atlanta U.*	1 70
New Haven. Cong. Ch. and Soc.	20 66
Plymouth. Coll. at Furnace	69
Quechee. Cong. Ch. and Soc	26 05
Townshend. Cong. Ch., bal. to const. Mrs. C. C. Taft L. M.	25 76
Vergennes. Cong. Ch. and Soc	25 00
Windsor. Cong. Ch. and Soc, to const. Mrs. D. L. Ray L. M.	50 00
Ladies of Vermont, by Mrs. Henry Fairbanks, *for McIntosh, Ga.*, Benson, 10.—Bethel (5 of which for building fund), 10.75.—Bridport, 33.—Braintree, 5.—Charlotte, 30 25.—East Hardwick (3 of which from Young Ladies' Aid Soc.), 10.25.—Fairlee, 11.—Franklin, 5.40.—New Haven, 25.06.—Newport, ad'l, 1.16.—North Troy, 1.—Quechee, 1.—Saint Albans, 15.—Saint Johnsbury, ad'l, 2.54.—Sharon, 10.—Swanton, 15.25.—West Rutland, 16 10.—Total, 202.76 (less 11.16 expenses)...	191 60

MASSACHUSETTS, $3,636.44.

Alford and West Stockbridge Centre. Cong Ch's.	2 93
Amesbury. Cong. Ch.	9 00
Amherst. Miss M. H. Scott, bbl. of C., *for Tougaloo U.*	
Andover. Free Christian Church, 100, to const. Mrs. Ruth F. Emerson, Mrs. Agnes B. Donald and Benj. W. Farnum L. M.s; Chapel, Ch. and Soc., 81..	181 00
Athol. Evangelical Ch.	75 00
Boston. Shawmut Cong. Ch., 539 14; Union Ch. and Soc., 107.32; Park Street Ch. and Soc, ad'l, 10; "Friend." *for Indian M.*, 10; Mrs. E. P Eayrs, 5—Cambridgeport. Pilgrim Ch. Sab. Sch., *for Student Aid, Straight U.*, 50—Charlestown. Winthrop Ch. and Soc., 72.74—Chelsea. Woman's Union Home	

M. Band, *for Missionary, Chattanooga, Tenn.*, 60 — Dorchester. Sab. Sch. Class, Second Ch., *for Indian M., Dakota*, 1 58; Mrs. E. J. W. Baker, *for Student Aid, Fisk U.*, 50 —Roxbury. Eliot Ch. and Soc., 75.51—Somerville. Winter Hill Ch. and Soc , 20; Henry Howard, 20; Broadway Ch. and Soc., 17.41; M. P. Elliott, *Freight*, 2 ..... $1,040 70

Bernardston. Miss M. L. Newcomb, 60.00, *for Student Aid, Talladega C.*; 20.00, *for Share* 80 00

Danvers Centre. Missionary Soc , Box S. S Supplies, *for Williamsburg, Ky.*

Dedham. First Cong. Ch. and Soc..... 160 71

East Bridgewater. Union Ch..... 32 23

East Bridgewater. Union Sab. Sch., *for Student Aid, Talladega C*..... 25 00

Everett. Cong. Ch. and Soc..... 4 86

Fall River. Pastoral Aid Soc. of Central Cong. Ch., *for Student Aid, Talladega C* 10 00

Gardner. First Cong. Ch. and Soc 25 00

Georgetown. First Cong. Ch. and Soc.. 46 84

Gloucester. Evan. Cong. Ch. and Soc., to const. ELLIS P. HARLOW L. M 30 00

Hardwick. First Calvinistic Ch. and Soc..... 5 00

Harvard. Evan. Cong. Sab. Sch., *for Share* 20 00

Haverhill. D. Crowell's Bible Class, Centre Cong. Ch., *for Student Aid, Fisk U*..... 30 00

Hinsdale. Cong. Ch. and Soc..... 61 10

Holliston. Primary Class, Cong. Sab. Sch., 6; Clothing, val. 1, *for Student Aid, Talladega C* 6 00

Hyde Park. First Cong. Ch. and Soc... 19 00

Lakeville. Precinct Ch..... 53 00

Lee Cong. Sab. Sch..... 75 00

Littleton. "Friends," *for Atlanta U*... 10 00

Malden. First Cong. Ch. and Soc..... 52 96

Medway. Mrs. Geo. M. Richardson, *for Wilmington, N. C., freight*..... 1 00

Montague. First Cong. Ch 16 00

New Bedford. First Cong. Ch..... 52 00

Newburyport. Belleville Ch. and Soc., 77.30, to const. JOSHUA HALE, JR , and JOSEPH H. CURRIER, L. M.s; North Ch., 68.65 ..... 145 95

Newton. Ladies' Freedmen's Aid Soc., *for Share*..... 20 00

Newton. Miss Annie Boyden, 2 bbls. of C., etc., *for Macon, Ga.*

Newton Centre. First Cong. Ch. and Soc 74 10

Northampton. First Cong. Sab. Sch., *for Student Aid, Fisk U*..... 52 38

Northampton. "A Friend," 50; Cong. Ch., 25..... 75 00

Northampton. Ladies' Benev. Soc., *for Share*..... 20 00

Northampton. Miss J. B. Kingsley, *for Indian M* 1 00

North Hadley. Cong. Ch. and Soc..... 4 50

North Weymouth Pilgrim Ch. and Soc. 15 33

Oxford. First Cong. Ch. and Soc..... 41 29

Rehoboth. Cong Ch..... 20 00

Rutland. Cong Ch 5 15

Salem Tabernacle Ch and Soc..... 320 81

Salem. Crombie St. Sab. Sch., *for Talladega C* 10 00

Saugus. Cong. Ch. and Soc. 2 00

Shelburne Falls. Mrs. J. A. Richmond. 2 00

South Framingham. South Cong. Ch.. 87 30

South Weymouth. Second Cong. Ch. and Soc 47 00

Spencer. Mrs. G. P. Ladd's S. S. Class, *for Student Aid, Talladega C*..... 3 00

Springfield. "A Friend" 5 00

Topsfield. Mrs. Ephraim Perkins..... 4 00

Ware. Livingston Band, *for Indian M., Fort Sully* 20 00

Watertown. Friend..... 1 00

Westborough. Ladies' Freedmen's Mission Soc. *for Freight*..... 2 00

Westfield. Second Cong. Sab. Sch., *for Student Aid, Fisk U*..... $50 00

West Medway. Cong. Ch. and Soc..... 5 45

Weymouth and Braintree. Union Ch... 44 26

Whitinsville. Cong. Sab. Sch., *for Student Aid, Fisk U.* 50 00

Whitinsville. Ladies' Miss'y Circle of Cong. Ch., box of C., *for Macon, Ga.*; 10 *for Freight*..... 10 00

Williamsburg. Ladies' Sew. Soc., *for Student Aid, Talladega C*..... 40 00

Wilmington. Mrs. Noyes, *for Student Aid, Talladega C* 25 00

Winchendon. North Cong. Ch. and Soc..... 93 55

Yarmouth. Ladies' Sew. Circle, *for Fisk University. Freight*..... 1 50

——. "A Friend"..... 100 00

By Charles Marsh, Treas. Hampden Benev. Ass'n. Holyoke, Second, 28.24 — Palmer, 20 — Springfield, Olivet, 35.30; Mrs. Edw. Clarke, 5; North Sab. Sch., *for Missionary, Tougaloo, Miss.*, 25..... 113 54

CLOTHING, ETC., RECEIVED AT BOSTON OFFICE. MAINE — Farmington, Ladies' Soc., Bbl. — MASSACHUSETTS — Chelsea, W. H. M. Band, bdl Papers—Hyde Park, W. H. M. Soc., bbl., *for Jonesboro', Tenn.* — Medway, Ladies' B. Soc., bbl., *for Wilmington, N. C.*— Newton, Ladies' F. A. Soc., bbl., *for Macon, Ga.*—Somerville, Matthew P. Elliot, pkg. Hats, *for Atlanta U.*, Val. 50—Waquoit, Rev. Joshua Gay, box Books—Westborough, Ladies' F. M. Soc., bbl.—Worcester, Ladies' B. U. of Piedmont Ch , bbl., *for Marietta, Ga.*, Val. 50—Yarmouth, Ladies' Sew. Circle, bbl., *for Fisk U.*

RHODE ISLAND, $2.00.

Central Falls. Mrs. Maria E. Edwards, bbl. of Goods, 2 *Freight*..... 2 00

CONNECTICUT, $1,563.47.

Abington. Cong. Sab. Sch 2 00

Ansonia. First Cong. Ch. 22 52

Bethel. "Willing Workers," *for Student Aid, Talladega C*..... 40 00

Bethel "Willing Workers," cask of C., etc., *for Talladega C.*

Bozrah. Cong. Ch..... 4 00

Bridgeport. "Cheerful Workers," *for Share* 22 00

Bridgeport. Nathaniel Wheeler, Wheeler & Wilson Sew. Machine, *for Wilmington, N. C.*

Bridgeport. Miss Carrie Wood, box Bedding, etc., *for Talladega C.*

Bristol. Mrs. S. T. Smith. 1 50

Cheshire Cong. Sab. Sch., *for Conn. Sch. Quitman, Ga*..... 30 00

Darien. Young Ladies' Miss'y Soc., *for Share*..... 10 00

East Hampton. Dea. Skinner, *for Student Aid. Talladega C*..... 5 00

Gilead. Cong. Ch 15 60

Hadlyme. R. E. Hungerford, 50; Cong. Ch., 3.50. ..... 53 50

Hartford. Mrs. Catharine R. Hillyer, 30. to const. LUCY TUDOR HILLYER L. M.: Windsor Av. Cong. Sab. Sch., 10..... 40 00

Hartford. Centre Ch., 2 bbls. Bedding and C., *for Talladega C.*

Middlefield. Lyman A. Mills 30 00

Mount Carmel. Cong. Ch..... 27 30

New Britain. South Cong. Ch., to const. CHARLES PECK, GEO. P. ROCKWELL, OLIVER STANLEY, REV. CHAS. E. STEELE, JOHN B. TALCOTT and DEA. JOHN WIARD L. M.s 192 88

New Haven. First Ch..... 204 89

North Cornwall. Cong. Ch..... 41 85

Roxbury. Cong. Ch., 15.65, and Sab. Sch., 15..... 30 65

Sherman. Cong. Ch. and Soc	$20 50
Thompson. Cong. Ch. and Soc	17 36
West Stafford. Cong. Ch. and Soc	5 00
Westville. Cong. Ch	19 00
——. "A Friend"	600 93
	$1,436 48

LEGACY.

Hartford. Estate of Dr. John R. Lee, by John Hooker, Ex	126 99
	$1,563 47

NEW YORK, $2,499 90.

Albany. First Cong. Ch., 120.73; Chas. A. Beach, 25	145 73
Albion. Miss H. M. Woodward, *for Wilmington, N. C*	1 75
Bergen. First Cong. Ch	12 50
Brooklyn. Central Cong. Ch., 429 06; Julius Davenport, 100; South Cong. Ch., 50; "A Friend," 30, to const. Miss ELIZABETH CLEVELAND L. M	609 06
Chautauqua. Rev. C. C. Torrey	5 00
Chittenango. Mrs. Amelia L. Brown	5 00
Ellington. Mrs. Anson Crosby	1 00
Leroy. Mrs. A. McEwen	5 00
Lima. "A Friend"	2 00
New York. S. T. Gordon, 100; Gen. Clinton B. Fisk, 30, to const. MRS. LURETTA C STICKEL L. M	130 00
New York. Mrs. Wm. E. Dodge, 100; Rev. D. Stuart Dodge, 100, *for Atlanta U*	200 00
New York. Mrs. H. B. Spelman, *for Student Aid, Atlanta U*	25 00
Northville. Cong. Sab. Sch	12 00
Perry Centre. Cong. Ch., 30, to const. MRS. WILLIAM R. BATHRICK L. M.; R. J. Booth, pkg. Papers	30 00
Rushville. Cong. Ch	4 57
Rutland. First Cong. Ch	9 69
Saratoga. Miss F. A. Marvin, *for Student Aid, Talladega C*	2 00
Sherburne. Cong. Sab. Sch., 35.37; "Friends," 35, *for Student Aid, Talladega C*	70 37
Syracuse. Primary Dept. Plym. Sab. Sch., *for Share*	20 00
Wellsville. First Cong. Ch	24 19
West Bloomfield. Cong. Ch. (50 of which *for Student Aid, Fisk U.*)	81 00
	$1,395 86

LEGACIES.

New York. Estate of Wm. E. Dodge, *for Atlanta U*	100 00
North Winfield. Estate of Miss E. Jane Alexander, by Thomas E. Harrison and Olive E. Harrison, Exs	500 00
Norwich. Estate of John Foote (90 of which to const. MARY C. FOOTE, ACHSA S. FOOTE and SUSAN L. PECK L. M.'s.), by John Mitchell, Ex	504 04
	$2,499 90

NEW JERSEY, $489.49.

Arlington. "A Friend."	2 00
Bound Brook. Cong. Ch	11 49
Maywood. E. K. Breckenridge	20 00
Montclair. First Cong. Ch. (30 of which to const. REV. JAMES POWELL, D. D., L. M.)	376 00
Montclair. Woman's Home Miss'y Soc. of Cong. Ch., *for Missionary, Tougaloo, Miss*	75 00
Montclair. Mrs Pratt's S. S. Class, *for Student Aid, Talladega C*	5 00
Morristown. Miss Julia Dodge, half bbl. Papers, *for Macon, Ga.*	

PENNSYLVANIA, $77.10.

Philadelphia. Central Cong. Ch	28 20
Ridgway. "C. D. O"	50
Scranton. Miss Sarah E. Hawley	10 00
Shoemakertown. Cheltenham Academy, bbl. Boys' C., *for Wilmington, N. C.*	
West Alexander. Jane C. Davidson	38 40

OHIO, $1,704.39.

Andover. Cong. Ch	$6 78
Austinburg. Ladies' Benev. Soc., bbl. of C., *for Fisk U.*, 1.17 *for Freight*	1 17
Cleveland. First Cong. Ch., 11.46; Mrs. Charlotte Ruggles, 2	13 46
Cleveland. Ladies' H. M. Soc. of Euclid Av. Cong. Ch., *for Missionary, Santee Agency*	20 00
Conneaut. Cong. Sab. Sch	10 00
Elyria. First Cong. Ch. (30 of which to const. E. W. METCALF L. M.)	500 00
Four Corners. Cong. Ch	5 58
Freedom. Cong. Ch., 10; Sab. Sch., 5	15 00
Hudson. Cong. Ch., adl. *for Straight U*	50
Marietta. Miss M. B. Diamond, pkg. of C., *for Macon, Ga.*	
New Concord. Wm. Lee, Sen	2 00
Norwalk and Peru. By Rev. H. Lawrence, box and bbl. Bibles, Testaments, etc., *for Talladega C.*	
Oberlin. First Cong. Ch	79 10
Oberlin. First Ch. Sab. Sch., 50 copies "Manual of Praise," *for Chapel, Talladega C.*	
Paddy's Run. Cong. Ch	23 80
Wakeman. Cong. Ch	14 00
West Andover. Cong. Ch	13 00
	$704 39

LEGACY.

Austinburg. Estate of L. B. Austin, by William Pulis, Ex	1,000 00
	$1,704 39

ILLINOIS, $681.09.

Chicago. First Cong. Ch., 100; N. E. Cong. Ch., 44 03; South Cong. Ch., 34.83; Y. L. Miss'y Soc. of N. E. Cong. Ch., 25.20	204 06
Chicago. Union Park Cong. Sab. Sch., *for Student Aid, Talladega C*	50 00
Cobden. C. C. Wright	5 00
Dundee. Cong. Ch	5 00
Galena. Mrs. Ann Bean	2 00
Geneseo. Ladies' Miss'y Soc., *for Missionaries*	55 00
Glencoe. Cong. Ch. of Christ	50 00
Hinsdale. Cong. Ch	20 00
Ivanhoe. Cong. Ch	20 00
Kewanee. Mr. and Mrs. A. B. Kellogg	5 00
La Grange. Cong. Ch	7 00
Lake Forest. Mrs. W. H. Terry, *for Student Aid, Fisk U*	50 00
Lewiston. Mrs. Myron Phelps	50 00
Lowell. V. G. Lutz	5 00
Malden. Cong. Ch	13 00
Marseilles. Ladies of Cong. Ch., *for Missionary*	10 50
Mendon. Woman's Miss'y Soc., *for Missionary, Austin, Tex*	31 00
Neponset. Cong. Ch	6 20
Oak Park. Mrs. A. Ridell	2 00
Payson. Miss Lizzie Scarborough, *for Missionaries*	10 00
Peoria. Benev. Soc. of Cong. Ch., box of C., *for Talladega C.*	
Rockford. A. D. Forbes	10 00
Rosemond. "Busy Bee Soc"	1 67
Seward. Ladies of Cong. Ch. and Sab. Sch., *for Missionaries*	6 00
Shirland. Cong. Ch	5 00
Stillman Valley. Cong. Ch	16 66
Tolono. Mrs. L. Haskell	10 00
Tonica. Cong. Sab. Sch., *for Student Aid, Fisk U*	17 00
Winnebago. Cong. Ch., *for Indian M.*	15 00

MICHIGAN, $213.59.

Calumet. Cong. Sab. Sch., *for Student Aid, Talladega C*	50 00
Calumet. Ladies' Miss'y Soc., *for Share*	20 00
Charlotte. First Cong. Ch	15 00
Grand Rapids. Park Cong. Ch., *for Rev. J. H. H. Sengstacke*	20 00

Grass Lake. Union Meeting, *for Straight U*..... $21 03
Homestead. Morris Case..... 5 00
Kalamazoo. Mrs. H. Ralston..... 50
Jackson. Mrs. L. H. Field, *for Straight U*..... 2 00
Lake Lyndon. Cong. Sab. Sch., *for Student Aid, Talladega C*..... 10 00
Litchfield. Woman's Miss'y Soc. of Cong. Ch., *for Share*..... 12 50
Manistee. Cong. Ch..... 15 00
Mattawan. First Cong. Ch..... 2 60
Olivet. Cong. Ch..... 4 06
Reed City. Cong. Ch..... 4 35
Romeo. Mrs. E. A. Berry, *for Straight U*..... 1 00
Saint Joseph. Ladies' Miss'y Soc. (5 of which *for Missionary, Indian M*)..... 10 00
Webster. Cong. Ch..... 20 55

IOWA, $1,019.41.

Afton. Ladies of Pilgrim Cong. Ch., *for Missionary, New Orleans, La*..... 10 00
Algona. A. Zahlten..... 10 00
Anamosa. Women's Freedmen's Soc., *for Missionary, New Orleans, La*..... 15 00
Creston. Mrs. N. H. Whittlesey, *for Missionary, New Orleans, La*..... 2 00
Davenport. Rev. J. A. Reed, 50; Young Ladies' Miss'y Soc., 25; *for Student Aid, Talladega C.*; Bbl. of C, *for Talladega C*..... 75 00
Des Moines. Young People of Plym. Ch., *for Student Aid, Talladega C*..... 50 00
Des Moines. Bbl. of C., by Mrs. S. G. Otis, *for Talladega C.*
Grinnell. Cong. Ch..... 28 18
Hawthorne. Rev. N. H. Blackmer..... 4 00
Iowa City. Cong. Ch..... 46 45
Maquoketa. Cong. Ch..... 17 75
Marshalltown. "A Friend."..... 10 00
Muscatine Cong. Ch..... 65 25
Rock Rapids. Cong. Ch..... 5 00
Tipton. Ladies' Miss'y Soc. of Cong. Ch. 5 00
Ladies of Iowa, by Mrs. Geo. W. Reynolds, Treas., *for Missionary, New Orleans La.* Charles City, 10.—Chester Centre, 7.—Davenport, 24.25.—Grinnell, 80.—New Hampton, 5, Children's Soc., 3.—North Des Moines, Mrs. St. John, 1.—Osage, 10.—Waterloo, 10.50..... 150 75
Ladies of Iowa, by Ella E. Marsh, Treas., *for Missionary, New Orleans. La.* Eldora, 2.50.—Iowa Falls, 1.03.—Otho, 4.50.—Tabor, 15.—Webster City, 2.... 25 03
$519 41

LEGACY.

Burlington. Estate of David Leonard, by Mrs. Mary S. Leonard, Executrix... 500 00
$1,019 41

WISCONSIN, $751.29

Clinton. Ladies' H. M. Soc., *for Missionary, Austin, Tex*..... 2 20
Geneva. Rev. J. K. Kilbourn, box of Books, etc., *for Macon Ga.*. 3 *for Freight*..... 3 00
La Crosse. Cong. Ch..... 75 65
Lake Geneva. Mary J. Barnard..... 15 00
Lake Mills. Cong. Sab. Sch..... 5 70
Madison. Ladies' H. M. Soc., *for Missionary, Austin, Tex*..... 25 00
Milwaukee. Plym. Cong. Ch..... 18 34
Neenah. E. B. Ranney..... 40 00
Oshkosh. Mrs. Lucy Bartlett, Pulpit Bible, and 2 Books, for Macon, Ga.... 28 40
Rosendale. Cong. Ch..... 12 00
Shopiere. Cong. Sab Sch..... 1 00
Stoughton. Mrs. E. B. Sewall..... 20 00
Waukesha. Young People's Miss'y. Soc., *for Share*..... 5 00
Waukesha. Vernon Tichenor..... $251 29

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Rushford. Cong. Ch..... 2 25

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Kirkville. J. S Blackman..... 4 00
Saint Louis. Fifth Cong. Ch..... 27 70

KANSAS, $72.84.

Cora. Cong. Ch..... 12 00
Manhattan. "Friend."..... 10 00
Reno Centre. First Ch. of Christ..... 2 77
Topeka. Tuition..... 17 07
Manhattan. First Cong. Ch., to const. Miss Clara Castle L. M..... 31 00

COLORADO, $8.70.

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Ashland. Cong. Ch..... 5 45
Cedar Rapids. Cong. Ch..... 1 70
Fairfield. Cong. Ch..... 12 52
South Bend. Cong. Ch. and Sab. Sch.. 5 00
Stanton. Mrs. Laura E. Dada..... 5 00
Steele City. Cong. Ch..... 6 00

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Nashville. Tuition, 396.86; Jackson St. Cong. Ch., 5..... 401 86
Pleasant Hill. Mrs. E. C. Bennett, *for Pleasant Hill, Tenn*..... 50 00
Pleasant Hill. Cong. Ch..... 2 00

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Troy. Cong. Ch..... 1 00
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Macon. Prof. A. J Burger, Pulpit Bible *for Macon, Ga.*	
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